

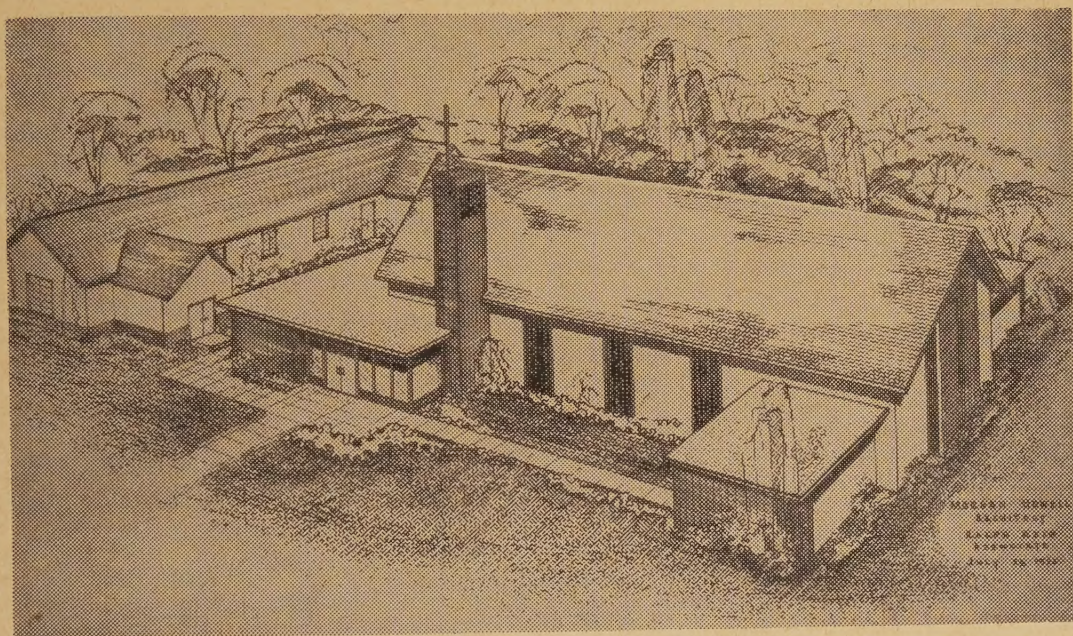
The Ansgar Lutheran

JUN 16 1966

Volume XXIX

Blair, Nebraska, August 27, 1956

Number 35



Immanuel Lutheran's New Church

Fresno, California

Ground was broken August 4, for a new church of the Immanuel Lutheran Congregation, near Fresno, California, the Rev. O. V. Magnussen, Pastor. The project will be about \$100,000. Pastor Hugh Dowler and Grant Ranlett of the U.L.C.A. of Fresno had part in the service. St. John's Lutheran Choir (A.E.L.C.) Fresno, rendered an anthem. The picture shows the parish house in the background, which is already built.

News and Notes

Chaplain Robert Nelson was hurt seriously on August 9 at the air base at Greenville, S. C. He was riding in a motor scooter, when someone ran into him. He was taken to the Air Force Hospital, Montgomery, Alabama where it was found necessary to amputate his right leg at the knee. Chaplain Nelson's home is at Racine, Wis. He was graduated from Trinity Seminary in 1955 and ordained to become chaplain. He is married to the former Arlene Sandberg. They have two children.

Address:

Chp. Robert G. Nelson
Maxwell Airforce Base Hospital
Montgomery, Alabama

Pastor Sidney E. Jorgensen preached his last sermon on Aug. 12th, at St. Stephen's Ev. Lutheran Church at Camp Douglas Wis. Pastor Jorgensen, who has served this community so faithfully for the last five years, will assume his new duties at Our Savior's Lutheran Church in Oakland, Calif. on Sept. 1st. On Friday, evening, Aug. 3rd, the congregation held a party for Pastor and Mrs. Jorgensen and their children, Jim and Joan. Colored moving pictures depicting the building of our new church and the church dedication were shown. The Jorgensens were presented with a gift of money from the congregation.

—Corr.

Rev. Jorgensen will be residing at 3105 High St., Apt. 21, Oakland, Calif.

Bequest to Synod

Christen Lomborg, Edgewater, Bergen County, New Jersey, a master gardener who served for many years in estates of a number of wealthy people in that area, has granted a Bequest of \$18,162.20 to the United Evangelical Lutheran Church. A check to that amount was received recently. He was unmarried. It appears that he frugally saved his money and upon his death the residue of his estate was divided equally between our church and the American Evangelical Lutheran Church. May God bless the memory of this friend and benefactor of the church. It was willed directly to the Church. It will

rest with the Church Council to determine how it is to be divided.

The best way to spend your money is for God and His Kingdom. The finest way to invest it is in the cause of God and the salvation of souls. Remember your Church in your Will. Let your earthly means serve God after you have departed from this life.

—Hans C. Jersild

Rev. Edwin A. Svendsen has accepted a call to a campus ministry at Texas A & M, College Station, Texas. Pastor Svendsen is called to be Executive Director of the Lutheran Student Foundation of the Agricultural and Mechanical College of Texas, which is partially supported by the National Lutheran Council under the Division of College and University Work; also, he is called to be Lutheran campus pastor at A & M.

Our Savior's Lutheran Congregation, a growing ALC Church on the edge of campus, around which the ministry centers, is also sharing in the call. Pastor Svendsen will receive a letter of transfer to the American Lutheran Church Ministerium so that he might officially serve the congregation on campus and carry out the other responsibilities in the college community.

The new address is: 310 North Main St. College Station, Texas.

The Correct View of the Nisei Work By D. G. M. Bach

I want to call attention to what is evidently an error in judgment in the report on the Nisei Work, in the annual report of the Home Mission Board. I quote:

"At the Annual Meeting of the Board of Home Missions it was voted to transfer the Nisei work to a different category as of Jan. 1st, 1957, since the work can well be integrated with the parish ministry of the Del Rey-Reedley parish. This would be more in keeping with the policies established by the National Lutheran Council governing non-segregation."

This statement is entirely misleading, and shows clearly that the Home Mission Board has been laboring under a misapprehension. In the first place, the work among the Nisei cannot be integrated with the parish min-

DISTRICT CONVENTIONS

Atlantic District

August 30-Sept. 2.
Penn Yan, N. Y.
Send reservations to
Renus Borglum,
Penn Yan, N. Y.

Iowa District

Sept. 6-9
Coulter, Iowa
Send reservations to
Mr. Delos H. Lind,
Coulter, Iowa.

Illinois District

Sept. 13-16
Clifton, Ill.
Send reservations to
Mrs. Leroy Lukow
Clifton, Ill.

Nebraska District

Sept. 13-16
Denver, Colorado
Send reservations to
Mrs. Arnold J. Kirkegaard
Rt. 3, Box 296,
Denver 8, Colorado.

istry of the Del Rey-Reedley parish. The Nisei work is a wider work carried on on a county-wide basis in co-operation with other Japanese Christian groups. The greater part of the Nisei belong and live in other places than the Del Rey-Reedley parish. A weekly radio broadcast is carried on in the radio stations of Dinuba and Fresno. Also, the Nisei Lutheran is being sent out to Japanese homes in Sanger, Del Rey, Selma, Fresno and other places.

With reference to the statement that the National Lutheran Council has an established policy, the parish approach, this too is misleading. The policy of the National Lutheran Council is to place areal secretaries who direct the policies of the National Lutheran Council to fit in with the needs of the field, and not vice versa.

The approach to the Nisei is still being studied by the National Lutheran Council, a study that is based on the experiences of the men on the field. It may be that we have jumped

(Continued on Page 14)

THE ANSGAR LUTHERAN. Official Organ of the United Evangelical Lutheran Church, published weekly by Lutheran Publishing House, Blair, Nebr. Bureau of the National Lutheran Council. Otto H. Stave, Business Manager. Subscription price: United States and Canada, \$3.00 per year in advance; foreign countries, \$4.00. Everything pertaining to the Youth Department should be sent to Rev. John W. Nielsen, 316 N. Plum St., Northfield, Minn. A special club rate of \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and \$2.00 a year if the congregation has The Ansgar Lutheran in every home—Church Paper in Every Home Plan. Subscriptions, remittances, change of address, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House, Blair, Nebr. When CHANGE OF ADDRESS is desired give old as well as new address. Entered as second class matter, December 14, 1927, at the Post Office at Blair, Nebr., under Act of March 3, 1879.

JOHN M. JENSEN, Editor
321 E. 8th Street
Spencer, Iowa

Editorials and Comments

WHAT DO YOU EXPECT?

The average pastor would no doubt be surprised, if in a sermon, in which he has told the congregation to repent, to believe and to follow Christ, someone came forward and said, "Pastor, I will follow Christ, will you help me?"

We believe this is something that seldom happens. At least that is our personal experience. If any one of our fellow pastors often have people come and tell him such things, we would like to hear from him!

What do we expect? Do we expect something like that to happen, when we prepare a sermon and deliver it? It seems as if Jesus expected that. When he told his men to follow him, he expected that they would, and they did. When he told a man to go and do likewise, he expected that man to do it. When he called Levi, he expected Levi to accept the call.

When you go to church Sunday morning do you go with the intention that as God speaks to you, so you will try to do?

At the end of a service the pastor may hear a few compliments. "I enjoyed your sermon", "this was a wonderful sermon," etc. But that is no guarantee that the person who says it will go out and try to put to practice, what he heard.

It is true that we must depend on the Spirit of God to do the work in the hearts of people. But is it not true that we do not generally expect the gospel which is a power to have any power?

We would be surprised if all of a sudden people began to repent, to be converted, to want to follow Christ, or bring unchurched neighbors to church.

Is this the trouble today, that we do not expect anything? The members do not expect anything, and the pastor would be so surprised, if people began to do what he said, that he would not know what to do. He might even get the idea that something was wrong.

This may seem especially addressed to pastors, and it is. But you who hear have a similar responsibility. If you do not expect anything in church, you will get very little, for you will pray very little. If you do not hear with the deep intention of putting into practice what you hear, the Word of God is preached in vain as far as you are concerned? What do we expect?

A CANADIAN LUTHERAN CHURCH

IS THERE A CANADIAN LUTHERAN CHURCH?" The question has no bearing on organizational union, a vital issue that is much discussed in our circles today. Instead it may be asked, "Are Canadian Lutherans different from those of other countries? Is there anything, theological or otherwise, that differentiates us if only to a small degree from our Lutheran brethren of other lands, or even those of the United States?"

This is a question which is being asked almost continually throughout Canada today with reference to our future. As we are growing into the youth of nation-

hood, are we developing a culture that is peculiar to our country, or is it comprised of "leftovers" or copies of that of other lands?

It would be presumptuous, even impossible, to speak of the distinctiveness of Canadian Lutheranism today. We are still very much in our infancy in most parts of Canada. Yet there are certain characteristics that begin to distinguish themselves—a conservative character with little theological diversity, solidarity of spirit, an increasing awareness of other Lutherans from coast to coast, consciousness of ourselves as Lutherans. This should not occasion surprise, for all of us reflect the background of a country which is just becoming of age. Certainly, whatever their precise form may be, there will be distinguishing features of Canadian Lutheranism in the future as we arrive at a much more homogeneous state. This has taken place in other countries, and we are sure that the experience of others will be repeated here.

It is these characteristics which are and which will become descriptive of us that we refer when we make use of the term "Canadian" Lutheran. This term does not designate us as "nationalistic" in spirit, but does emphasize the peculiar traits and responsibilities which are our very own. Nor does this in any way separate Canadian Lutherans from others—we are a segment of the whole, but a segment still has its own area and boundaries.

A Canadian Lutheran Church? Perhaps not organically as yet, but a new form is beginning to take shape on the horizon—that of Canadian Lutheranism. May it have a personality of its own, yet ever be bound closely to the Lutheran family throughout the world.—

—New Horizons.

A ROMAN CATHOLIC FOR VICE-PRESIDENT?

By the time this reaches our readers, the two national conventions nominating presidential and vice-presidential candidates have taken place. The question of a possible Roman Catholic vice-president was discussed in July and August. The Christian Century registers an emphatic No to the idea. We agree with this paper, and we pass on the editorial note of the Christian Century to the readers:

TIME'S issue for August 6 carried a two-column report, couched in sympathetic terms, of a "confidential survey" made by the Democratic state chairman of Connecticut, himself a Catholic. This survey attempts to prove that "Democratic presidential chances in November may well depend upon getting a Catholic on the national ticket." Based on studies of the votes of northern states in which a proportion—but only in the case of Rhode Island a majority—of the population is Catholic, it attempts to build a case for vice-presidential Massachusetts Senator John Kennedy, who is a serious contender, or for Mayor Robert Wagner of New York, who hasn't a chance. Comment on slanted analysis of this kind can safely be left to those who have already made up their minds and who need something to clothe their conclusions. The important question is not Time's "Can a Catholic Win?" but: Should any of the public figures who hold that faith and who have so far been

(Continued on page 15)

Church News from here and there

CLERGYMEN LIST FAULTS IN MODERN PREACHING

Oklahoma City—Greater consecration on the part of Christians and "strong, courageous, determined Biblical preaching" are among America's prime needs, according to a joint statement issued here by four Protestant clergymen of as many denominations.

The statement summarizing "faults in modern day preaching which need correcting" was signed by the Rev. J. Clyde Wheeler (Disciples), the Rev. J. C. Segler (Baptist), Dr. McFarrin Stowe (Methodist), and Dr. C. Ralston Smith (Presbyterian).

"More forceful presentation of hard-and-fast Biblical rules with a 'thus sayeth the Lord' emphasis, instead of man's opinion, is needed to meet modern world needs," they said.

"People have heard the word of man, now they want the word of God because they've tried everything else and it hasn't worked."

Among the faults the statement pinpointed were:

1. Vague rambling in sermons with no clear-cut point—often done to please congregations instead of enlightening them.
2. Pretentious and highly colored delivery, either with little or no real feeling or an ostentatious amount of it.
3. Increased cutting of sermon length to "make it easy on the congregation."
4. "Toning down" of the spiritual message to "please people" or make the word of God "flexible."
5. Timidity in stressing the harder demands of religion in action.

CHURCH CONSTRUCTION AT ALL-TIME HIGH

Washington, D. C.—Church construction totalled \$66,000,000 in July, matching the all-time record for that month, the Departments of Commerce and Labor reported.

The July figure was \$4,000,000 higher than that for June and \$10,000,000 above May. It brought religious construction for the first seven months of this year to \$403,000,000—breaking the record of \$401,000,000 established in 1955.

Building by non-public schools and colleges reached \$48,000,000 last month, a gain of \$7,000,000 over July, 1955. This made the total for the first seven months \$296,000,000—a 10 per cent gain over last year's record.

Construction by private hospitals and institutions, most of which are church-related, increased to \$26,000,000, but this was \$5,000,000 less than a year ago.

CONGREGATIONAL PASTOR IN CAPITAL POST

Washington, D. C. — A Protestant minister will help write President Eisenhower's speeches during the fall campaign.

The Rev. Frederic Fox of Williamstown, Mass., has taken a position on the White House staff as assistant to Dr. Kevin McCann, the President's special aide. Dr. McCann helps the President in drafting his speeches and executive proclamations and Mr. Fox will assist in this work.

Mr. Fox has taken a year's leave of absence from the pastorate of the First Congregational church of Williamstown which he has served since 1953. A graduate of Princeton University, he was a newspaper writer and worked for the National Broadcasting Company network in New York City before his ordination. He has been a frequent contributor in recent years to the New York Times and the Christian Science Monitor.

Dr. McCann, who was a top aide to Gen. Eisenhower during his presidency of Columbia University, is himself on leave of absence as president of Defiance (O.) College, an institution affiliated with the Congregational Christian Churches.

WORLD COUNCIL FAVORS SENDING DELEGATION TO CHINA

Galyatetoe, Hungary—A resolution favoring a visit to Communist China by a World Council of Churches' delegation "whenever such a visit would be welcome" was unanimously adopted by its Central Committee here.

The resolution said that sending a delegation to China "would increase the goodwill, understanding and fellowship within the worldwide Christian community represented by the World Council."

It expressed the hope that such deepened fellowship would "aid in the building of a peaceful world of freedom, truth and justice for all people."

The committee referred to the recent visit paid to China by Lutheran Bishop Rajah B. Manikam of Tranquerbar, India. It also mentioned the presence at its annual meeting here of Chinese observer, Anglican Bishop H. Ting of Chekiang.

It voiced satisfaction that with Bishop Manikam's visit to China and Bishop Ting's presence here "the churches in the People's Republic of China and the World Council of Churches have entered into contact with each other."

The committee said it also rejoiced in the evidence concerning the vitality of church life in China which said had been found in the address given by Bishop Ting at a previous session.

In his talk, the Chinese prelate stressed that the churches on the Chinese mainland had been strengthened by a new independence from Western ties and had developed a program of self-administration, self-support and self-propagation.

BATAK CHURCH ORDAINS 42 AT SERVICE IN INDONESIA

One of Indonesia's largest Lutheran churches, located in the small provincial town of Siantar, Sumatra, was the scene of the ordination of 42 pastors into the Batak Christian Protestant Church of Indonesia.

Ephorus Justin Sihombing led the service, assisted by 80 pastors, and Dr. Arne Sovik, assistant director of the Lutheran World Federation's Department of World Missions.

More than 2,000 people attended the ceremony, some 1,200 outside the church listening through loudspeakers in the shelter of a temporary pavilion. The interior of the church was crowded with 800 people, women on the right and men on the left, according to Batak custom.

Dr. Sihombing delivered the ordination sermon recalling the early history of the Church in the days of the pioneer German missionary, Dr. Ludwig Nommensen.

Following the service, the new pastors were given their parish assignments which had been made by the Church Council a few days before. The number of ordained pastors now serving the 670,000 member church is 169.

Most of the ordinands completed their five years of theological study at Nommensen University in Siantar. The University was established by the Batak Christian Protestant Church in

4. The Church is a member of the Lutheran World Federation, and LWF's department of World Missions contributes staff and building costs to the university as part of the department's program to younger churches.

ETS THROUGH LWA AND LWR TOWARD THE \$100 MILLION MARK

Spiritual and material relief activities of Lutheran World Action and Lutheran World Relief passed the \$100,000,000 mark early in August, it is announced at New York by Dr. Paul C. Empie, executive director of the National Lutheran Council.

The Council launched Lutheran World Action in 1940 and Lutheran World Relief in 1946 in a dual effort to raise cash and goods to meet emergency needs at home and abroad that grew out of World War II.

Gifts received and distributed by the two agencies reached \$101,250,226 this summer, according to Dr. Empie, nearly 80 per cent of which was contributed by American Lutherans.

"A flood of personal efforts and sacrifices and prayers on the part of tens of thousands of individuals was poured into this tremendous worldwide program of relief and reconstruction," he said.

The \$100 million mark was topped when LWA reported that receipts in this year's appeal for \$3,172,000 amounted to \$1,459,122 as of the first week in August, and LWR reported

that its shipments in July were valued at \$1,376,761.

This brought the total to \$44,508,572 in cash contributions to Lutheran World Action over the past 16 years by members of the eight church bodies participating in the Council—the United Lutheran Church in America, Evangelical Lutheran Church, American Lutheran Church, Augustana Lutheran Church, Lutheran Free Church, United Evangelical Lutheran Church, Suomi Synod and American Evangelical Lutheran Church.

Lutheran World Relief's July shipments boosted its total to \$56,741,654, representing donations of food, clothing, shoes, medicines and miscellaneous supplies during the past decade. Of this amount, \$22,168,891 has been in government-surplus commodities. The rest was donated by the NLC groups and the Lutheran Church-Missouri Synod, which has cooperated in LWR for the past three years.

Dr. Empie stressed that "far beyond the value of this total is the significance of the love and concern of the millions of American Lutherans expressed in this way over a decade and a half."

In that period, LWA funds and LWR goods have been distributed in more than a score of countries, and, in his opinion, "there is no doubt that this outpouring of love in the form of gifts had an important bearing upon the

course of contemporary Lutheran Church history throughout the world."

He said further that "uncounted thousands of persons are living who otherwise would now be dead, and millions of souls have been given great spiritual assistance and inspiration."

"But the by-product which is perhaps most significant insofar as the American Lutheran churches are concerned," he added, "is that in the process of helping others they learned to work together better and had their horizons broadened and their insights deepened. The whole Church on this continent was blessed immeasurably and the spiritual stimulation will continue to work for years to come."

Warning that "we should not be too self-congratulatory or complacent about this record," Dr. Empie declared that "we dare not rest on our laurels but under God must press forward to ever greater achievements which faith in Jesus Christ and obedience to our Christian vocation require."

BOOK REVIEW

Knubel Miller Lectures—1955 "THE CHURCH AND THE AMATEUR ADULT." Board of Publication of the United Lutheran Church in America by Ralph W. Loew, 108 pages.

Keeping pace with the numerous workshops, camps and new techniques that are being developed in youth work is almost a full time job. Gradually the gap widens for the parish pastor between the traditional catechism teaching and the thought patterns under which youth live. This book is an able restatement in twentieth century language of the church's approach to youth. It furnishes the parish pastor with a means for understanding and ministering to his young people.

A survey of present day confirmation instruction is called in the first chapter, "The End of the Beginning." Particularly is the second chapter sympathetic toward youth's needs in what is called "Pressures on the Amateur Adult." To minister to those who have dreams and, what is more difficult, to those who are young and already have regrets because of circumstance or youthful folly is dealt with in, "Yearning for Vocation." The baffling perplexity that youth faces in the requirement that he make a choice when he is not equipped to make it and the suffering that goes into the decision make up chapter four, "The Search for Integrity." "Possessing our Possessions," the last chapter, concerns itself with the stated hope of eternal life in the scriptures and the possibility of its realization by the amateur adult.

A. P. Staby

THE LIVING WORD

By Luther A. Weigle

"Purchase" and "wealth"

To purchase now means to buy. It involves the payment of a price, usually of money. But in 1611 it was still a general word that meant to require, obtain, or gain. In Shakespeare's *Tempest* (IV, 1, 14) Prospero greets the marriage of Ferdinand and Miranda, in these words:

"Then, as my gift and thine own acquisition

Worthily purchased, take my daughter."

The revised versions of the Bible retain the word "purchase" only where the context implies the payment of a price. Elsewhere it is replaced by "gotten" (Psalm 74:2); "won" (Psalm 8:54); "obtain" (Acts 8:20; 20:28). "Purchased possession" is a misleading expansion of the Greek word for "possession" (Ephesians 1:14).

"They that have used the office of

a deacon well purchase to themselves a good degree" (1 Timothy 3:13) is a sentence that does not refer to men who use an office for their own profit or men who try to buy honorary degrees. Its meaning is "Those who serve well as deacons gain a good standing for themselves."

The word "wealth" was used in 1611 in the sense of weal or well-being. Unless we remember this, the King James rendering of 1 Corinthians 10:24 looks like encouragement to theft: "Let no man seek his own, but every man another's wealth." Tyndale's translation had been a little more guarded: "Let noman seke his awne proffet; but let every man seke anothers welthe." The Revised Standard Version translates the verse: "Let no one seek his own good, but the good of his neighbor."

GODLINESS

Good for Two Worlds

By H. H. Smith, Sr.

Paul, the great apostle and author of several books of the New Testament—Letters to the Churches he had founded—wrote to a young preacher, Timothy: "Train yourself in godliness; for while bodily training is of some value, godliness is of value in every way, as it holds promise for the present life and also for the life to come." (I Timothy, 4:7-8. R.S.V.).

Concerning the value of Godliness, it is interesting to note these three translations: The King James version reads: "Godliness is profitable unto all things." Moffat uses the word "religion" instead of "godliness" and says: "Religion is of service in all directions." And the Revised Standard Version, as above, reads: "Godliness is of value in every way."

Whether we use the word "godliness" or "religion" we know it means living according to God's will, as it is revealed in the Scriptures and especially as in the life of Jesus Christ. If we live thus, Paul tells us, we are "more than conquerors" in this life and become spiritually prepared for the life to come.

Some 1900 years ago the world's greatest Christian, theologian, and ambassador for God, the apostle Paul, said: "Godliness is of value in every way."

Look who's saying this today: Our leading health authorities and the F.B.I., our authority on crime,—just to mention two important fields of service.

For some time now, our authorities on health have been telling us that much of the illness today,

physical and mental, has a spiritual basis. Many are in hospitals because of a feeling of frustration, anxiety or guilt, the result of a lack of a satisfying religious experience. In one of his Letters to his churches, Paul gives this formula for a happy life: "Have no anxiety about anything, but in everything, by prayer and supplication with thanksgiving, let your requests be made known to God. And the peace of God which passes all understanding, will keep your hearts and your minds in Christ Jesus." (Philippians, 4:6-7. R.S.V.).

Put in fewer words it is this: Worry about nothing, pray about everything and give thanks to God.

The increase in crime among our youth is a serious matter today. Mr. Hoover, of the F.B.I., reported: "Nearly one-half of the persons arrested for crimes against property involved people who were under 21 years of age." While the home, the church, and the school may each come in for its share of blame for the moral instability of many of our young people, no one will dispute Mr. Hoover's opinion that much of the blame is to be found in a lack of a religious atmosphere in the home.

No, they do not use the exact words of the Bible, "Godliness is of value in every way," but, as leaders in their respective fields, they do say that religion has a great influence in promoting health and in preventing crime. With our over-crowded hospitals and over-crowded prisons, there ought to be a lesson here for us.

It is difficult to convince the world at large that godliness (religion) is "profitable"—that it really pays in every way to be religious—to strive to live according to God's will. Having no strong convictions about spiritual things and the life to come, many feel that they must grab all they can from the present life, and their motto is, "One world at a time." This usually means that they are determined to live happily according to their own inclinations and desires—regardless of whether their conduct is in harmony with moral law and the will of God. The result is that their lives are a failure for both worlds—the present life and the life to come.

God wants us to make a success of both worlds, which means living in the present life according to God's revealed will, and then we are prepared for the life to come. Somehow, many seem to think that God's way of life for us is a sort of "kiss of joy," but, instead of being a way of "joy-robbering," it is a way of "joy-giving." A man once remarked to another, "I hear that you have given up all of your pleasures and joined the church." His reply was, "No, I have given up my follies and found my pleasures." The world is slow to learn that God forbids only those things which are detrimental to our welfare, but many of them appear to have not gone beyond the little boy who said, "If it weren't for God and the policeman I could have a good time."

It has been said that God has created a world that is "geared to righteousness." Only as our lives are geared to righteousness—right living, can we make a success of life here and hereafter. Any other way of life means tragic failure. And as we seek a solution of these different, baffling problems before a troubled world, we know that "godliness," the Christian way of life, offers the only solution.

Since 1948, Colombian Protestants have suffered the following losses—

46 church buildings destroyed by fire or dynamite

75 believers killed because of their religious faith

More than 200 schools closed by the government

This is the story of

PERSECUTION

In Colombia

By Dr. Rolf A. Syrdal

There may be a lack of personal interest in statistics. But when we look at specific instances and see the human pathos involved and the courage of individual Protestant believers, we realize that there is a deep struggle going on here between totalitarianism and freedom of religion. Let us give a few examples:

When a mob of twenty fanatical people tried to kill the members of the Christian and Missionary Alliance congregation in La Plata, Huila Department, the mayor and the governor of the department refused to provide protection for the Protestants. The governor of the department told the pastor: "The police have the right to fire at meetings where Communism is suspected." This accusation that Protestant Christianity in Colombia is related to international Communism has been reiterated recently by the governmental and ecclesiastical authorities. The President of Colombia, General Gustavo Rojas Pinilla, in his New Year's address in 1956 said that the Communists are using the Protestants in their effort to conquer the country; and the Catholic bishop of Cali, Dr. Julio Caicedo, said in a pastoral letter this year that the majority of the Protestants, Colombians as well as foreigners, are related to Communism. This accusation has been repeated by the Catholic clergy from their pulpits, by radio, and in their publications. Immediately after the sermon delivered by Bishop Francisco Gallego Perez at his outdoor mass in the Central Square in Barranquilla on May 1st, there were shouts of "We don't want the Protestants! We don't want the Communists!"

On April 11, 1956, an Evangelical meeting was being held with some children in the village of El Palmar de Varela, Atlantico Department, when two policemen arrived using extremely coarse language. They took away the papers which the children had in their hands, saying that that religion was prohibited. The leaders of the meeting, Sr. Luis Barros and Sra. Hilda de Camargo, were taken to the police station. In the public school, the same children were punished by having to stand in the sun with their hands raised.

In Sogamoso, in Boyaca Department, the mayor ordered Miss Trella Hall, principal of the American School in that village, to employ a Catholic teacher in her school. He brought pressure to bear on some of the parents to say that their children were Catholic, and therefore the school would be obliged to employ a Catholic teacher. Miss Hall was threatened with a fine of \$200 if she did not hire the Catholic teacher. The fine was later increased to \$400; she had to pay it in spite of a ruling by the National Ministry of Education that the father's declaration of a child's religion at the time of enrollment determined the religion of the pupil, and that the enrollment book of the school was the authority on whether the student was Catholic or not.

March 11, 1956, near the village of La Plata, Huila Department, a group of Protestants were holding a service when they were interrupted by a mob of twenty men armed with knives and stones. Using coarse language they threatened to kill all of them, saying that very soon all the Protestants in that region would be exterminated. The mayor of La Plata was advised of the attack but said that he could not do anything until he received an order from the governor of the Department. The pastor and a member of the congregation took a letter from the mayor to the governor advising him of the incident, but the governor refused to help them. The secretary of the Ministry of Government, Dr. Gerardo Pastrana, said that the attack was justified because the twenty armed men suspected that the service was a Communist meeting being held under the guise of a Protestant service.

The most recent incident took place on April 17. Two of our pastors and two of the local Christians were arrested and accused of anti-government propaganda. We received the following brief report on the incident.

"Have you heard about the recent imprisonment of Pausanius, Oliverio, Mr. Bello, and Ariel in Socota? Pausanius and Oliverio went to San Pedro on April 17. They went to bed at 8:30, but at 10:00 they were aroused by the police who had come to arrest Pausanius.

"On Thursday morning when the other three went to see what could be done, the mayor accused them of having anti-government propaganda, and they were also put in jail. Meanwhile a friend had gotten back to Sogamoso and reported the affair to the Governor in Tumla and the Minister of Government in Bogota. The following Tuesday the men were released and put on a bus to Tumla, after paying 25 to 30 pesos each as a fine and signing a statement promising not to return. I understand the Governor of Boyaca has signed a decree forbidding public meetings.

"Evidently the entire reason for their arrest and imprisonment was that they had conducted a meeting in one of the homes, or that they were at least suspected of conducting such a meeting. The big question is

whether or not the Government has the right to forbid such meetings. We realize that much of this type of action is taken on the responsibility of local officials entirely, but the very fact that they can continue to do so without interference indicates, tacitly at least, that they have government support."

I am reporting these instances in order to get a clear picture of what is happening in Colombia, South America in reference to foreign mission work. The Protestant Church is having a great deal of difficulty. The country is listed as Roman Catholic, but the Protestant minority there has a right to exist according to agreements between nations and the constitution of the country. There is also a large percentage of the people uncared for by the existing church. There is a continued need for evangelical witness in the area. Great numbers of

people would be coming to the Protestant church if they were given liberty to follow their own conviction.

When will religious liberty come? When will the freedom of man to develop his own faith be respected in these so-called Christian countries? In spite of the reports and the difficulties they so clearly define, the work is being continued in certain areas in Colombia. In every place where the Protestants are established we find that they are courageously facing great odds in maintaining their faith and in witnessing to their neighbors and their friends. A church under persecution will either die away under compromise, or it will be strengthened through courageous witness. We must pray that this church may be able to stand the persecution and that the strength of God may be given it.

Lutheran Herald

INDIVIDUALS AND CONGREGATIONS MAY MAKE LOANS TO HOME MISSIONS

By K. M. Matthiesen

Since the establishment of Home Mission Churches is in the last and final analysis the task of the congregations of Synod, I take the privilege of coming before you with a brief program report of our new Home Mission fields and with a statement of our needs.

Pewaukee, Wisconsin. LeRoy Andersen has been pastor here for about 2 years. They have a new parsonage for which they secured an Endowment Fund loan. This congregation pays its own pastor's salary as well as the amortization payments on this Endowment loan. Forward With Christ has made it possible to give them a \$40,000 loan from Church Extension Funds for the building of their first unit or church. They have hitherto been worshipping in the city hall.

East Whittier, California. This is a very new and promising section. A beautiful church site with a new house already on it has been purchased. This house will be used as a parsonage. Rev. Verner Carlsen has accepted this call and will go there early this fall. It will be difficult to find a place of worship for this congregation which is to be organized for as yet there is no public school where we can rent rooms. It is also becoming more and more difficult for our newly organized congregations to rent rooms for worship in schools because of tightening of rules of these Boards. Thus it will be necessary to have between \$40,000-50,000 available to lend them for the building of their first unit as soon as possible. At this writing we have no funds immediately available. We can only walk by faith and trust that the Lord will supply the funds through his stewards when that time comes. The Nazareth Lutheran Church of Cedar Falls, Iowa, Rev.

Homer Larsen, pastor, graciously placed on their budget an amount sufficient to pay Rev. Carlsen's salary in East Whittier for the first year.

Indianapolis, Indiana. This congregation plans to relocate in a new section and has gone on Home Mission status in order to be able to make the move. They will need a substantial loan from the Church Extension Fund. They have already purchased a building site with a house on it. Our need for Church Extension Funds for this new field is also urgent.

St. Paul, Nebraska. The establishment of this mission came about through a suggested re-alignment of parishes and the request for a congregation in St. Paul. Last September a parsonage and building site were purchased. The church is under construction and will be dedicated this summer. This also called for a Church Extension loan.

Salt Lake City, Utah. By action of Convention the former Utah Mission was turned over to Home Missions. In the contemplated expansion program of this important and strategic work it will be necessary to increase the facilities by reconstructing the old parsonage into a parish building and buying a new parsonage. Pastor Arthur Sorensen has accepted the call and will be on location early this fall. Tabor is the downtown church of Salt Lake City and the Division of American Missions of the National Lutheran Council has strongly recommended an aggressive program for our synod in this city.

OTHER REQUESTS. Our Board of Home Missions has time and again had to give up new fields where a new congregation could be organized in a thriving com-

unity because of lack of funds to develop the field. This hinders our synod from growing through the establishment of new congregations. There will very likely within a very short time be more requests and unless we have funds we will again have to let opportunities pass. My question is: What does our God think of the type of stewardship which causes us to have to say "No, we cannot start a new congregation there because we do not have the funds."

THE GREAT NEED is for additional funds for capital investment. To help us meet this need synod has passed a resolution granting the Church Council permission to borrow from congregations and individuals a total amount not to exceed \$75,000.00. However, this resolution can not help us unless there can be found in synod, congregations who are willing to mortgage their property and secure loans for us, or congregations or individuals who have substantial amounts of cash which they will lend. Our congregations in Ruskin, Nebraska and Albert Lea, Minnesota have already granted such loans.

OUR LOAN PROCEDURE under this new resolution will be somewhat as follows:

- 1) All loans will be secured by a note signed by the President of Synod on behalf of Synod, with a 90-day demand notice required.
- 2) Larger amounts may be secured by a first mortgage on the church property in which it is invested.
- 3) Loans of \$5,000 or more can not be accepted for a period of less than three years according to convention vote. These loans can be accepted for a period much longer than three years and loans under \$5,000 can be accepted for longer or shorter terms.

- 4) Interest will be paid by the Board of Home Missions or the congregation borrowing as the case may be.
- 5) On all mortgage loans amortization will be paid monthly either by the Board of Home Missions or by the benefiting congregation.
- 6) When a congregation is able to take over the loan payments itself the note or other security may be so transferred by consultation and agreement with the lender.

I trust that I may hear from those congregations or individuals who are able and willing to give us loans so that our Home Mission Board may know what amount of funds it will have with which to carry on Church Extension work this fall and winter. The Executive Committee of the Board will meet in Minneapolis on October 26 and it is expedient that we have some substantial offers by that date. Let us remember that we are not asking for loans with the idea of getting enormous sums from any church or individual for we realize that there may not be too many such offers, but if many congregations and individuals will lend even in sums of \$500.00 and \$1,000.00 it can add up to a large amount in but little time.

This is an urgent matter. May I count upon you to bring it before the trustees of your church in the very near future. Even though your congregation may have no funds to lend, this letter imparts information concerning Home Missions and its needs which every member of the UELC ought to know. Every congregation can make it a point to pray for Home Missions and Church Extension as it also ought to pray for all the phases of work within the Kingdom.

THE LORD'S DAY

By Violet Hadley Travers

Today is the Lord's Day—we welcome its dawning,
Rejoice in the beauty of woodland and lea;
We breathe the soft air of this sweet summer morning,
And listen with joy to birds voicing their glee.

How sweet is the fragrance of lilies and roses;
How fair is the landscape presented to view;
Each turn in the path fresh beauty discloses,
With blossoms and leaves all bespangled with dew.

Today is the Lord's Day—'tis His, for He made it,
And set it apart for the good of mankind,
The law with the promise to all who obeyed it
Is holy and righteous and just, we shall find.

On this day we gather with praise and thanksgiving
To worship our God, and our Saviour adore;
We leave for the time our secular living,
And spend the blest hour in His presence once more.

We use not the Lord's Day for business or pleasure,
But think on the promises found in His Word,
Find at last in our hearts the soul's richest treasure—
The presence and grace of our Saviour and Lord.

—Free Methodist

THE LUTHER LEAGUE

John W. Nielsen, Editor

Walther League to Give Face-Lifting To Modern Family

By Rev. O. A. Soeldner

2600 American youth agreed at Ames, Ia., this past July that children have responsibilities to parents, as well as parents to children.

They are the delegates to the Iowa State College convention of the International Walther League.

They adopted a "church and home" resolution that may result in some eye-brow raising among modern young people.

But parents have some adjusting to do, too, they agreed.

Let's take the parents first. They've simply got to face it—

1) There's a growing spirit of independence in American families. For one thing, children have more money of their own than they used to.

2) Increased educational opportunities have narrowed the intellectual gap between younger and older generations.

3) A changed social pattern is here. Junior and Jane date earlier, go steady sooner than Dad and Mom did.

To illustrate this "new look" in modern families here's a father-son conversation from the Chicago home of the Rev. Alfred P. Klausler, executive secretary of the league:

"I'm going to take the car, Dad."

"Wait a minute! I decide who uses the car and when. I paid for it. I own it. You at least have to ask for it."

"But Dad, this is a democratic world and a family should be run democratically, too."

"I am democratic. I'm willing to discuss it, but I still believe that parents make the final decisions in a home."

"Gee, Dad, you're a square. I've heard of families like that, but I didn't think I belonged to one."

Leaguers at Ames have studied the parents side of the issue, too. They think that:

1) Children should understand what healthy home relationships really are. They maintain that children should be "helpful" and "useful" to the family. Agree, kids?

2) Children should recognize the meaning of the words "honor" and "authority." "Thou shalt honor thy father and mother," they say, is not only a good law. It makes sense where family happiness is concerned.

3) Young people should give of themselves in the family, not only get—to be specific: family chores!

4) Then there's that kid-brother, kid-sister thing.

Not only should younger people look up to older people; but big brother should look up to little brother.

You've got to admit, there's parent-offspring friction in modern families. You know how it goes—everyone wants to do something else; the family isn't honest enough; hard-to-follow parents' advice; bickering; dictatorship and too many bosses; dating; coming-home time; lack of discipline.

Is our American family-life situation one of "ne'er twain shall meet?" Walther Leaguers don't think so. They've set up a constructive two-pronged "Family Life" program. They call it "For church and home," and they've invested \$20,000 as a starter.

Its rock-bottom philosophy says, "We resolve to try to understand God's will for us as members of families; we pledge ourselves to study that will in the Bible; we will strive to live this way in our families."

The two keystones of the project are:

1) Youth have a responsibility to help build a home **now**, as well as build a home of their own later. ("For home")

2) It is not only true that the church is here to serve the family; the family is also here to serve the church. ("For church")

The program will be theoretical and practical. It will teach the religious idea of family life; it will provide the "how to go about it" with manuals, youth-meeting discussion-guides and film strips; it will employ "gimmicks" to keep the program alive in the household—(imagine looking into the bathroom mirror first thing in the morning and reading a sticker: "Let's face it—you need God's love.") Think it would do anything for your family life?

Some specific accomplishments they hope to report to their next convention are 25,000 new families having religious devotions together; a study of daily schedules in terms of time spent at home, and the creation of "family fun"; and most dramatic of all, the sponsorship of four teams of seven unpaid, volunteer leaguers from their international ranks to build mission chapels with their own two hands in California, Florida, Georgia and British Columbia.

Don't worry. The kids have their feet on the ground. They don't have any thought of going back to the 1890's style of family life—"be home by dark," and "ask for every nickel." They simply aim to meet parents half-

way in approaching family responsibility the modern way.

Their program kick-off was at Ames. It will reach local societies about January. Think they'll see results by next July?

Care to whip up your own "Family Life" program?

Symbols of the Christian Church

The Symbols of the Apostles

Philip:

The apostles are always listed in the New Testament in three groups of four. Peter, Andrew, James, and John always appear in the first group. Philip, Thomas, Bartholomew, and Matthew stand in the second, and James the son of Alphaeus, Thaddaeus who is sometimes called Lebbaeus or Judas, Simon, and Judas Iscariot comprise the final group. The order of the names may vary within the three groups with the exception that Peter, Philip, and James always stand at the head of their respective groups. Our symbol this week is that of Philip, the leader of the second group.



We first meet Philip on that day when Jesus decides to return to Galilee after His encounter with John the Baptist at Bethany beyond the Jordan and His contact with Andrew and that other disciple whom we suppose to be John. Jesus Himself seeks out Philip with the compelling invitation, "Follow me," and Philip is not long in His company before he recognizes Jesus as the one of whom Moses and the prophets spoke. Being convinced himself, he is quick to inform his friend Nathanael about Jesus. When Nathanael hesitates and would begin an argument, Philip avoids a fruitless discussion with his simple invitation, "Come and see."

Like Peter and Andrew and the sons of Zebedee, Philip was a native of Bethsaida situated on the north shore of the Lake of Galilee, but unlike them, we do not know his trade before he became a follower of Jesus. Some have suggested that he might have been a businessman, and that Jesus therefore put him in charge of the provisions for the group for it is to him that Jesus turns immediately prior to the feeding of the five-thousand with the question, "How are we to buy bread that these may eat?" Philip was quick to calculate the required expenditure to be in excess of forty dollars thereby offering a monetary response to a test of faith.

We encounter Philip again during the week of Jesus' death when a group of Greek proselytes turn to him with their request, "Sir, we wish to see Jesus." Philip, not quite sure how to handle the situation, consults Andrew the Introducer and together they lead them to Jesus. We do not know why these proselytes singled out Philip from among the twelve, but it might well be because his name was Greek offering them a certain point of contact.

Although Philip had readily sensed that Jesus was the Messiah, he was slow to grasp the relationship that exists between his Lord and the Father making it necessary for Jesus to turn to him in the upper room with the sad words, "Have I been with you so long, and yet you do not know me, Philip?"

Despite his dullness, Philip, like the other disciples, was transformed into an apostle of faith. Upon his shield we find a cross and two loaves of bread, the symbol of Philip's later faith and Jesus' question concerning food for the multitude.

LEAGUERS ARE ASKING

1. What should we do when our best friends start talking about us saying things which aren't true?

It is always sad when those whom we trust and consider to be our friends betray us by spreading falsehoods about us. Yet it is a situation that we will probably run into all through life for the world is full of people who will use a person as long as they can and then stab him in the back.

What are you to do in such a situation? Jesus provided an answer for you both in counsel and in life. "Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. To him who strikes you on the cheek, offer the other also . . ." Doesn't this say something about what you should do? And when you behold your Saviour being reviled yet not reviling again, don't you have an answer? Do not retaliate. Return good for evil.

This isn't going to be easy, but it is the thing to do. Continue to be friendly. Do not become dirty. And make sure that you never do that which others have done to you.

Just one word of warning. Are you completely sure that that which is being said about you is untrue? Sometimes we human beings are terribly stubborn about admitting the truth about ourselves and terribly sensitive when others point it up.

BY THE FIRESIDE

PRAYER

I asked for bread; God gave a stone instead.

Yet, while I pillowed there my weary head,

The angels made a ladder of my dreams,

Which upward to celestial mountains led.

And when I woke beneath the morning's beams,

Around my resting place fresh manna lay;

And, praising God, I went upon my way,

For I was fed.

God answers prayer; sometimes, when hearts are weak

He gives the very gifts believers seek. But often faith must learn a deeper rest,

And trust God's silence when he does not speak;

For he whose name is Love will send the best.

Stars may burn out, nor mountain walls endure,

But God is true, his promises are sure For those who seek.

—Author Unknown

JOY IS LIKE MANNA

Don't postpone joy. Too often we say to ourselves, "I must cry today, but tomorrow—tomorrow I will be joyful."

But when tomorrow comes, our tear-blinded eyes miss the gleam of joy in the dross of disappointment. The treasure slips through our fingers.

Only today's joys are ours. The griefs and the disappointments can be hoarded. But joy is like manna; it comes new every morning. Manna from heaven sustained the Israelites in their wanderings, so long as they used each day's supply. We must use our supply of joy every day.

Joy cannot, indeed need not, be hoarded. It comes from God, and the supply is inexhaustible. But we get only what we can use—so to get more we have to use more.

What a glorious prospect opens up! Take all the joy you need! Give it away! Use it up! Spread it throughout the world! Give yourself the "joyful touch" and forget to cry today or tomorrow.

"This is the day the Lord has made; let us rejoice and be glad in it."

—United Church Observer

A QUIET HEART

Humility is perfect quietness of heart. It is for me never to be fretted, vexed, irritated, sore or disappointed.

It is to be at rest when nobody praises me and when I am blamed or despised. It is to have a blessed home in the Lord, where I can go and shut the door and kneel and talk to my Father in secret, and where I am at peace as in a deep sea of calmness when all around and above is troubled.

—Thomas a Kempis

PRAYER FOR THE CHURCH

Grant, we beseech Thee, Almighty God, unto Thy Church, Thy Holy Spirit, and the wisdom which cometh down from above, that Thy Word, as becometh it, may not be bound, but have free course and be preached to the joy and edifying of Christ's holy people, that in steadfast faith we may serve Thee, and in the confession of Thy Name abide unto the end: through Jesus Christ, Thy Son, our Lord. Amen.

—Common Service Book

CONTROLS

You cannot control the length of your life, but you can control its width and depth. You cannot control the contour of your countenance, but you can control its expression.

You cannot control the other fellow's opportunities, but you can grasp your own.

You cannot control the weather, but you can control the moral atmosphere which surrounds you.

You cannot control the distance that your head shall be above the ground, but you can control the height of the contents of your head.

You cannot control the other fellow's faults, but you can see to it that you yourself do not develop or harbor provoking propensities.

Why worry about things you cannot control? Why not get busy controlling the things that depend on you.

—Highway of Happiness

A man asked for a seat on the next flight to the moon. "Sorry, sir," the courteous attendant said, "but all passenger flights have been canceled for the next few days."

"Oh," said the man. "How come?"

"Well," answered the attendant, "the moon is full right now!"

THE SERMON BY AN EMPTY PEW

The sermon by an empty pew was a novel idea by which the Rev. D. Barnett of Grace Church, Vancouver, preached effectively to his congregation recently. Mr. B. warned his people that if there was an empty seat in the church that evening he put it up at the front and let it preach. Some may have thought that meant "no sermon" so stayed away. True to his promise, he stepped into the back ground and let the pew sit there, the picture of wisdom, while his voice came out of the shadows, reminding the congregation that if the people of the church were completely dedicated to their task the church's problems even that of empty seats, would be solved.

—United Church Observer

A WARNING

That man of imagination, Dr. Alexander Whyte, once preached a series of sermons on the one text: "Lord teach us to pray"; and although the course stretched over a year he held his vast congregation. Let any modern preacher dare such a venture, and he is likely to be met with the experience of the unfortunate who had to address a packed political meeting. He had the peculiarity of delivering his oration with his eyes shut. When he came to the end of his speech, and opened his eyes, he noticed that one lonely person sat before him. "Hello! what are you doing here?" he asked, only to receive the reply, "I am the next speaker."

Editor—You have made your hero too hot-headed, I'm afraid.

Writer—What do you mean?

Editor—He has a lantern jaw to begin with, and his whole face is lit up. His cheeks flamed, he gave a burning glance, and then, with wrath and boiling with rage, he administered a scorching rebuke.

LIMITED YOUTH

We had a visit the other day from a prominent businessman who is well past the age when most successful men are content to retire and reap the rewards of their past efforts.

We complimented him on his apparent youthfulness and energy.

"Yes," he said, "I feel just as full of energy and ideas as a man of thirty-nine . . . for about half an hour a day." —The Postage Stamp

GOD'S UNDERGROUND GOES FORWARD

behind the Iron Curtain

Birgitte Gerland, a 35-year-old German woman, the first prisoner to reach the free world from the forced labour camp at Vorkuta, claims that "a religious revival is taking place over the whole of Russia." (Her report, in all details, agrees with the facts revealed by an American, John Nobel, who was the second escapee from Vorkuta where 8,000 young Christians were sentenced to periods varying from 10 to 25 years for opposition to the Soviet regime.)

The revival began during the closing phase of the war, and has been going on ever since. It has found expression in the official church communities, but it is still stronger in God's underground movement," which arranges more services and meetings in secret than are held in the churches. These secret services are very well attended, and the addresses given are in the highest degree practical.

Vorkuta is a camp where exclusively political prisoners are assembled. The prisoners belong to four different opposition movements, and they have been sentenced for taking part in them. The largest and the strongest is the organization of Christian youth who call themselves "the believers." They have been given by the wardens the nickname of "monachki"—the little monks, and this appellation the young Christians have proudly accepted. The movement is now known over the whole of Russia as "monachki." In the seven years Frau Gerland has spent in prison she has been moved from one camp to another, 20 different ones in all—and on every one of them she met the monachki.

The Christian youth movement is recruited from all grades of society, but chiefly students, clerks and shop assistants. They gather for Bible study in their districts. It is difficult in Russia to get hold of Bibles, and the few copies obtainable are hand-written. These Bible manuscripts are distributed by monachki, even among the prisoners in the Vorkuta camp.

The monachki have no ritual or ceremonies. Their services are much like those of the Quakers. Anyone who feels led to do so reads from the Bible and gives a short talk, in which he or she always tries to apply the words of the Bible to life and the community today. Similar services are held in the prison camps, and almost

all the prisoners attend. At first the guards tried to prevent these meetings, but when they failed, they contented themselves with keeping the prisoners away. Now, the services are only interrupted when bigger contingents of guards arrive.

Among the monachki there are a number of conscientious objectors, who without exception are sent to the prison camps. The sentence used to be 10 years, but this has been increased to 25 years. But this does not scare the young men, and every year a new year's class brings its quota of conscientious objectors.

The movement has also made contact with the illegal remnants of the Russian Mennonites, Stundists, and other pacifist religious groups. The number of those attached to the monachki are given as several million.

The Christian youth proclaim the method of passive resistance. They will not hear of any violence, and do not therefore co-operate with groups who are preparing a new revolution. Instead, they support all strike action (Frau Gerland says this actually does occur in Russia) and advise people not to work for the godless state.

Young people are also leaving their situations and going out as evangelists to the remotest parts of Russia. There they preach the Gospel among collective farm labourers and organize special agricultural Christian communities. As a rule such an evangelist

can reckon on carrying on for a year before he is arrested. They are all quite clear about this, but they count the year as well worth 25 years in the slave camp.

Inside the camp walls the young Christians continue to carry on the struggle. This revival movement began as a purely Russian movement, without preachers and without help from churches abroad. The only thing that has brought the young people into this movement is the reading of the Bible, and the desire to carry out the principles of Christianity in their communal life.

A Report from the Norwegian daily paper Vart Land, published in Oslo.

Mrs. Newlywed called at the shop to buy oysters.

"Do you want large or small ones?" she was asked.

"Just medium, I think," she sweetly replied. "My husband takes a 16 collar."

**Living
Benefits**
for Lutherans
through
Life Insurance

**Lutheran
Brotherhood**

mail coupon below

LUTHERAN BROTHERHOOD
701 Second Ave. So., Minneapolis, Minn.

Please send me information on how I can participate in LB's Living Benefits.

Name _____

Address _____

City _____ State _____

ANL76

GUYER AND HANSEN
LOANS
INSURANCE — REAL ESTATE
Successor to N. T. Lund Co.
Blair, Nebraska
H. Lyle Guyer P. V. Hansen

1956-57 Budget	839317.00	19404.00	143033.	32103.00	70662.00	7800.00		66315.00
Percentages (approximate)	100 Pct.	.06	.42	.10	.21	.02		.19
ACKNOWLEDGMENTS								
	Total Received	Chil- dren's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	Pen- sion Fund
Previously acknowledged (August 11, 1956)	13072.62	411.78	2027.21	4910.71	3251.59	617.03	53.57	1800.73
Milwaukee, Wis., Kingo Ev. Luth. Church Quota	200.00	40.00	40.00	40.00	40.00			40.00
Cedar Falls, Ia., Nazareth Luth. Church	718.75	158.69			560.06			
Washington Island, Wis., Trin. Ev. Luth. Church, Synod Quota	500.00	100.00	100.00	100.00	100.00			100.00
Inglewood, Calif., Olivet Luth. Church Synod Quota	880.00	200.00	200.00	200.00	200.00	80.00		
Sleepy Eye, Minn., Trinity Luth. Church from friends and relatives in memory of Mrs. Mildred Schneider	8.00				8.00			
Racine, Wis., from a friend	10.00			10.00				
Avoca, Ia., Eng. Luth. Church, Synod Quota	125.00	20.00	20.00	20.00	20.00	20.00		25.00
Lynwood, Calif., St. Paul's Luth. Church Synod Quota	900.00	180.00	360.00	90.00	90.00	90.00		90.00
Blair, Nebr., First Luth Church, Synod Quota	200.00	10.00	84.00	20.00	42.00	4.00		40.00
Minneapolis, Minn., Imm. Ev. Luth. Church	400.00	20.00	168.00	40.00	84.00	8.00		80.00
Denver, Colo., St. Mark's Luth. Church, Synod Quota	80.00			80.00				
Detroit, Mich., Northwest Trin. Ev. Luth. Church	200.00	10.00	84.00	20.00	42.00	4.00		40.00
Sidney, Mich., sent by Mr. and Mrs. Albert Petersen in memory of Mrs. Mildred Hill	10.00			10.00				
Grantsburg, Wis., from Mrs. Carrie Settlemyre in memory of Mr. A. P. Olson	2.00			2.00				
Fremont, Nebr., First Luth. Church, Synod. Quota	400.00	24.00	168.00	40.00	84.00	8.00		76.00
Jacksonville, Ia., S. S. sent by Albert E. Fabian	20.69				20.69			
Portland, Oregon, Bethany Luth. Church in memory of Ed. Salvon	10.00				10.00			
To apply on Synod. Quota	290.00	17.40	121.00	29.00	60.90	5.80		55.90
Castro Valley, Calif., Faith Luth. Church	264.41	16.00	110.00	27.00	55.00	5.00		51.41
Brooklyn, Wis., Luth. S. S.	20.00					20.00		
TOTAL	18311.47	1207.87	3482.21	5638.71	4668.24	861.83	53.57	2399.04

PLEASE NOTE: Page 165 of the 1956 Yearbook should be corrected to show that Bethany Lutheran Church of Portland, Oregon, has paid its synodical quota in full. The remittance covering this appeared in the Ansgar Luth. edition of May 5, but inadvertently failed to get inserted in the district report and hence the error mentioned above. Our apologies for the error.

P. V. Hansen, Treas.

SPECIAL MISSIONS		Foreign Missions	South	Japan	Santal	Sudan	Jewish	1956 Luth.	China
		Total (Where Most Received)	Amer. Mission	Mission	Mission	Mission	Mission	World Action	Mission
Previously acknowledged (August 11, 1956)	Budgets:	49021.48	1153.61	16000.00	25000.00	10000.00	16745.00	43399.00	
Portland, Ore., Bethany Luth. S. S. Primary Dept. for new chapel being built by Rev. Neve	46.06		8300.37	9458.59	5638.76	8818.31	249.78	15387.06	15.00
Selma, Calif., Bethel Home for the Aged sent by Walter Hansen in memory of Harry Brauer	5.25			46.06					
Genoa, Nebr., Bethany Luth. Church	20.80							5.25	
Sleepy Eye, Minn., Trinity Luth. Church from friends and relatives in memory of Mrs. Mildred Schneider	13.00				4.00	9.00		20.80	
Westbrook, Maine, in memory of Harry Christensen from Mrs. Alice Sencclair and family, Mrs. Mary Sweet, Mr. Folmer Sweet, Mr. and Mrs. David Brownlee, Mr. and Mrs. Sedney Davidson and Mr. and Mrs. Ernest Wiedmann	10.00							10.00	
Salt Lake City, Utah, Tabor Luth. Church	10.00		5.00			5.00			
Spencer, Iowa, Bethany Luth. S. S.	8.00				8.00				
Milltown, Wis., Luth. Church Busy Bees in memory of Carl Frank and Julius Larsen	2.00	2.00							
Milltown, Wis., Luth. Church Busy Bees in memory of Theodore Karting	2.00	2.00							
Poy Sippi, Wis., First Luth. Church	25.66	25.66							
Racine, Wis., Emmaus Ev. Luth. Church	540.00							540.00	
TOTAL		49704.25	1183.27	8305.37	9504.65	5650.76	8832.31	249.78	15963.11

Received with thanks.

Blair, Nebr., August 18, 1956.

P. V. Hansen, Treasurer.

NEWS AND NOTES

(Continued from page 2)

the gun on this matter, for no policy has yet been established.

Dr. Hans C. Jersild has accepted a call to be pastor of Salem Lutheran Church, Brooklyn, N. Y.

A LETTER

The following letter is printed at the request of Dr. C. C. Madsen:
Dear Editor:

I'm writing this as a personal expression for Dana College and the role I greatly hope it will play in the new synod.

I am a Missouri Synod Lutheran, a graduate student at Concordia Seminary in St. Louis, but I had the deep privilege of attending Dana for three years. During one of those years I served as Student Body President, as did my brother, Paul, and as such had occasion to become somewhat familiar

with the problems which Dana college faced.

It seems quite obvious to me that the years immediately preceding and following the merger are particularly crucial ones for Dana. My concern is not to cheer for Dana as an institution simply because of sentimental attachments and irregardless of what is best for the life of the Church of our Lord. I'm quite convinced that Dana has a positive part to play in the life of the new synod, and that to ignore this part by simply letting things drift along with a virtual "wait and see" attitude would indicate a sorry lack of foresight. The old argument as to whether student work on Christian Colleges or student work at secular universities ought to be given priority seems to me to set up false alternatives. Both are indispensable to the life of the Church and both should be promoted with vigor. To fail to do so in either case would

be to invite foundations of weakness rather than strength.

And that, in my opinion is where Dana College comes in. Dana is at a crucial stage not because there is a chance it might be surrendered—I cannot believe this is a serious possibility—but because it suddenly finds itself facing a future within a great new body of Christians. Dana will either help take the lead in promoting a new surge of strength and growth within this body of Christians, or Dana will continue to struggle valiantly on its own small way, a source of hope and life to some, but an enigma to most.

There is little point in discussing now weaknesses which made Dana's forward strides painful and difficult. There is a decisive merit, however, in accepting honestly the fact that Dana faces a new future with new leadership. Whether the direction of this future will be dynamic or relatively

depends largely upon the leadership within the UELC at this time, upon the lay people who ought to assist their pastors and lay leaders in asserting this leadership. For the future of Dana is somewhat problematic to the present UELC, a less princial outlook is hardly apt to emerge from other synodical sources. It seems to me that you people of UELC plainly have a chance not only to carry over a nice tradition of the new synod, but to help spearhead the growth of the people of the district in a decisive way through the efforts of Dana College. It would be a terrible disappointment to see you at this easy at the crossroads. Your courageous spirit and decisions at the Far Falls convention give me reason to believe that you will do nothing of the sort.

—Art Simon

Hutchinson, Minnesota, Main Street Lutheran Church—Edward A. Hansen, Pastor—We here at Hutchinson are indeed thankful to God to again have a residing pastor after a vacancy since February 1, 1956.

The Rev. Edward A. Hansen was installed on July 22, 1956, with Rev. J. E. Andersen of Geneva, Minnesota, acting president of the Minnesota District, conducting the service.

In the evening an open house and pantry shower were held in honor of the "Hansens" in the church parlors.

It was a day of thanksgiving for another reason also, for on that day the ground breaking for the long awaited Parish Education Building took place just after the morning worship. This will serve the youth and Sunday School especially, which

is so sorely needed. This building will be attached to the present church building.

During the vacancy we were supplied by students from Luther Seminary, Rev. Thorpe, a retired pastor from the E.L.C. Synod, and the last couple of months by Floyd Jorgensen, who has been preparing himself as an agricultural missionary from our synod. Mr. Jorgensen has been unable to gain passage to his destination. We are thankful to God for these men who brought us the Bread of Life.

We of Main Street Lutheran think the name "Hansen" is the best, with a fine tribute to our former pastor, Rev. N. B. Hansen, who was with us thirteen and a half years.

EDITORIALS AND COMMENTS

A ROMAN CATHOLIC FOR VICE-PRESIDENT?

(Continued from Page 3)

Suggested as possibilities for vice-president be nominated, if they are nominated, do they deserve to be elected? The opinion is No. None of the suggested has demonstrated sufficient independence so that he can be trusted to stand against the never-ceasing drive of the Roman Catholic Church for access to public funds, as seen in the McCormack bill, and for preferential treatment by public figures and bodies. The Roman church is not reconciled to those objects of the Constitution of the United States, and in particular of the First Amendment, which keep church and state separate, make illegal the use of tax money for the support of religious establishments and insist that all churches shall stand on equal footing in their relations with the state.

CATHOLIC CHURCH TAKES U.S. FOR ANOTHER \$8 MILLION

The Christian Century which always speaks its contention on public and church issues has the following interesting editorial note in its August 15th issue:

In the last rush before adjournment, the Senate of the United States bowed to Roman Catholic pressure and approved a bill which will pay an estimated \$8 million of public funds to that one church for its schools in the Philippines. This unconscionable grab was engineered by House Majority Leader McCormack of Massachusetts, the papal agent who also helped persuade the 84th Congress to be-

stow nearly a million more dollars, collected from Protestants and Jews as well as Catholics, to cover alleged war damages to the Vatican summer palace. The latest raid was accomplished by amending the 1948 Philippines War Claims act so that claims which had previously been rejected might be allowed. It was opposed by representatives from the National Council of Churches and from Protestants and Other Americans United and by messages from Episcopal, Baptist, Presbyterian and Methodist missions leaders, as well as by other concerned individuals. After hearings were held in which it was pointed out that the wording of H. R. 6586, the McCormack bill, practically precluded Protestant organizations which might be claimants, Protestants who were trying to keep an eye on this bill hoped it would not pass. Congress was unable to give attention to major pieces of legislation, so why should it go out of its way for this dubious cause? But the Senate judiciary committee met at ten p.m. on call from Senator Eastland and cleared the McCormack bill, and the next morning it slipped through the Senate without discussion. So the Roman Catholic Church, which has already collected many millions on previous claims for war damages suffered in the Philippines, now benefits from \$8 million more. Philippine public schools have not been indemnified for war damages, but the schools of the church will benefit by this astronomical give-away. Ironically, much of the money will go to representatives of European Catholic orders whose Philippine representatives favored the Axis powers during World War II. So an oblivious public is robbed and tax money is taken in defiance of the Constitution to support an establishment of religion.

THE CHURCH IN THESE DAYS

The Church should be a lighthouse
in this storm;
a beacon flung against the blackened
sky.
White, unflinching steadfast light
that shines
men to steer them by.

The Church should be a home thru
these strange days;
where the Bread of Life is served,
and we may find

The Father waiting there to soothe
our ills
And give us peace of mind.

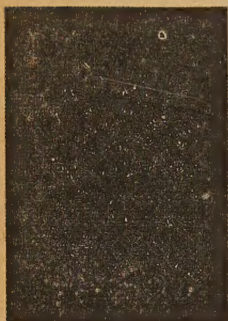
The Church should be a school where
we may learn
The Holy truths these hours before
the dawn,
That we may go equipped to meet
the days

And pass the learned truths on.

The Church should be a Church forever
more;
A sure foundation, and a true reward
To all whose feet are planted on the
rock
Of Jesus Christ our Lord.

—Grace Noll Crowell.

SYNODICAL YEARBOOK FOR 1956



NOW READY

The 1956 Synodical Yearbook of the United Evangelical Lutheran Church is now ready. Within its pages you will find a complete report of the proceedings of the annual convention at Cedar Falls, reports from the various organizations of the Church, statistics from the churches as well as a complete directory. This has been a significant year for the Church and every interested church member or worker should have a copy of the Yearbook for ready reference.

PRICE: \$1.00 POSTPAID

A UNIQUE MEMORIAL BOOK

"Daneville Church and Colony through Fifty Years" is the title of a 179 page book just published at Lutheran Publishing House, Blair, Nebr. and sponsored by that congregation. The collecting of the material was done by a Literature Committee consisting of Matt Madsen, Jonas J. Jensen, Peter N. Johnson and their pastor, Rev. Ejvind H. Nielsen, who served as editor. None of them are experts at the fine art of printing and publishing, but they possessed a wealth of memories from pioneer days and a love for their church and the colony that overcame all shortcomings and hesitations in producing this living memorial of those men and women, who dared to go west into this remote part of our great country and create a Danish settlement under God and stayed there to this day in spite of all the early discouragements they had to face. The book is unique among our many Jubilee Books, issued by celebrating congregations, in the way it is composed of original contributions by those who actually experienced what they tell. The first part consists mainly of pictures—and a lot of them!—and matter pertaining to the anniversary celebration, but the larger last part contains the real life stories. Naturally, considerable overlapping occurs in the accounts, but this fact contributes to the interest as the perspective of the scenes varies according to the author's part in it. The Daneville colony is located southeast of Westby on the upper boundary of North Dakota and Montana.

Send your orders to either of the following:

Matt Madsen, R.R. 1, Westby, Montana or Rev. Ejvind H. Nielsen, R.R. 1, Westby, Montana or to the Lutheran Publishing House, Blair, Nebraska.

Price; \$2.50 each, postpaid



SUPPORT YOUR CHURCH-OWNED PUBLISHING HOUSE

Lutheran PUBLISHING HOUSE
200 SOUTH FIFTH STREET
BLAIR, NEBRASKA

CHRISTEN KOLD

By Nanna Goodhope

In the 1840's, Denmark experienced a political, social and religious awakening. In this awakening the personality of Christen Kold was forged, and the spirit of it was strengthened in him and transmitted to succeeding generations through the "free schools" and the "folk high schools."

This is a biography of Christen Kold who played such an important part in the Danish school system. It deals with his life story from childhood to his death.

The author of this biography, Miss Nanna Goodhope, is well-known among Danish-Americans for her stories in Danish and English. She has done a real service to education by making this most interesting biography of Christen Kold available in English.

You'll want this book for your library.

Price: \$1.50 paper bound; \$2.00 cloth bound. (Include 10c per copy for postage)

TRINA

By Inga H. Dickerson

The promise of America never died—and another warm testimony of this is TRINA, the story of two immigrants who arrive in changing, bustling America in 1872. Rebuffed and ignored, Trina and Peder Bursen, erstwhile natives of Denmark, made their way to Chicago, where again, amidst the roaring and busy crowds, they found themselves quite alone.

Still further west, they went beside the mountains, and there, in a society of friendly Indians, other immigrants and natives of the area, they carved out a home for themselves and their children. For many years the American reader has read of the immigrant who settled in New York and whose dreams came true after a slight struggle, but this book gives the long-range story of the western immigrant who consolidated the west behind the famed pioneers.

Price: \$3.00
(Include 12c for postage)

Order from Luth. Publ. House

DEC 55

OHIO 6 SEMINAR
COLUMBUS 9 OHIO
CAPITAL UNIVERSITY
LIBRARY

The following issues of the **ANSGAR LUTHERAN** were not available at the time of binding and are not included in this bound issue:

volume 29, nos. 36,40-41 (1956)

Again, the above issues are **not** included in this bound issue. We apologize for this inconvenience.

Serials Department
G.T.U. Library

OFFICE OF THE SECRETARY OF THE ARMY

WASHINGTON, D. C.
JANUARY 10, 1900

TO THE HONORABLE THE SECRETARY OF THE ARMY
FROM THE HONORABLE THE SECRETARY OF THE ARMY
SUBJECT: [Illegible]

[Illegible text block]

[Illegible text block]

[Illegible text block]

[Illegible text block]